

Woman Initiate Exposes Weird Rites of the Rosicrucians

Fearsome Oaths and Exhibitions of Magic Described as Chief Features in Ceremony of Induction

In the general indifference to the most recent computation of evil, the coming force, and to the latest astronomical and astrological data from Mount Ecclesia there are persons in New York who are not aware that many branches of the Rosicrucian Society exist in America. H. Spencer Lewis, F. R. C., grand master general and imperator of the Rosicrucian (note the spelling), shares this ignorance with them, or aims to, for he says in his history of the order in America:

"While in the United States there is an array of organizations all purporting to be true Rosicrucians, there is in truth but one true order, the original and perfect Rosicrucian order, which is known by one only name, 'The Ancient and Mystical Order Rosae Crucis,' whose universal and worldwide symbol is the triangle with the point downward."

Another statement by Founder Lewis will surprise a good many persons who thought they knew all about Rosicrucianism in this country. It is that the American society dates back from 1915. He made a misreading of his original instructions from the initiates, and when in 1913 he called upon the Society for Psychological Research to help him form a lodge here of the Rosy Cross he met with indifference. It could not be otherwise. In 1915 he called upon the date to 1915. In the early part of that year, with the assistance of Superior Secretary-General Thor Klimalchto and when "the moon was in Sagittarius," armed with charter and "black book," Founder Lewis called together a little band of nine men and women to form a committee to originate a Supreme Council for America.

Growth of the Organization.

The preliminary work went forward steadily. In March fifty persons had taken the "preliminary oath in the official Black Book." On April 1 thirty of the most active workers met at a proposed lodge room in Seventh avenue and there and then they constituted themselves the first true Rosicrucian convention of the order ever held in the temple to America.

"Since then," glowingly reports Founder Lewis, "the order has grown amazingly. There are now associated with us hundreds of merchants, land owners, engineers, editors, Government officials, physicians, surgeons, lawyers, scientists, professional men and women, artists, laborers at little trades, all working for a common good and meeting on a common level."

At once the sheep were separated from the goats, and a lodge which had gained notoriety as being a lodge of the Rosicrucians was asked to give up its name. Many of them did so and disclaimed the intention of representing officially the great secret order. One of these was Max Heindel, a writer on occult subjects. He explained that he had indeed founded the "Rosicrucian Fellowship," but it made no pretension to magical power. Mrs. Marie Russell also explained the meaning and powers of her "Temple of the Rosy Cross."

With the Rosicrucian factor of Dr. C. M. Mer at Albion, Pa., the American Rosicrucian society had more trouble. From this printing centre books sent forth, cast, among them one called a "Secret Book

Giving the First Forty-nine Degrees of the Illuminati of the Rosicrucian Order." This book sold for \$10. But any connection between Dr. C. M. Mer and the true Rosicrucians was finally disproved.

What is a Rosicrucian? Here is Dr. Lewis' answer:

"A Rosicrucian is one who lives a life of attainment, determined that before he completes this cycle of earthly existence he shall have accomplished through personal endeavor some deed of goodness for the betterment of the human race. The Rosicrucians have nothing to do with any other religion, including the Christian religion. They created the symbol of the cross, they say, and the Christians adopted it. They do not teach spiritualism nor mediumship. Rosicrucianism has nothing to do with Yoga or other philosophy. It sells no books or degrees purporting to contain secrets of initiation. It has regular lodges or temples in various cities, each with its master officer and under officials; it has also its grand lodges, and its supreme lodge is in this city. The work of the American branch is outlined by the supreme council of the world and is secret. The funds are collected by regular contributions."

The Rosicrucians lodge of New York city has apparently judged it wise to use another name than its famous one: it functions as a society for educational purposes at the Metropolitan College, Incorporated. The president of this college was formerly a Jesuit priest and it has a large society of adepts and initiates and probationers, with branches and connections in other cities.

Tells of Weird Initiation.

Meetings and classes of the "colleges" are held in the Masonic Temple in Harlem. Classes for the instruction of probationers are held weekly and the "initiates," some of whom are called "Initiates of Tibet," meet on the 15th and last of each month. All meetings are held at night and the religious meetings, so-called, start at midnight.

A candidate for probation is obliged to show letters from three well known business men who have known him for at least two years. When these have been passed on favorably by the officers he will be summoned to the initiation ceremonies. As the ancient and mystical order is truly mystical and secret, to know what these ceremonies are one must depend on what is told by persons who have gone so far as to have the experience and then backed out. A woman of a high degree of intelligence and genuinely "bookish" had the experience and did retreat. She tells the story of her initiation in good faith and would be willing to sign her statement if by doing so any good could be gained.

"Another woman and a man were the other candidates for initiation besides myself," said she. "We were locked in a small antechamber while the society carried on its ritual in the main auditorium. Occasionally we heard a loud voice raised in speech or a sort of song or chant, but these came to us muffled. I talked with the woman candidate, who was very nervous, and learned that she mourned a dear relative and in the hope of getting into communication with her spirit she had sought the aid of the Rosicrucians. The male candidate impressed me as being influenced by curiosity simply."

"At the stroke of midnight the doors were thrown open and we three were admitted into the big chamber. It was dimly lighted. An assemblage of 200 or 300 persons each wearing a black robe with a black hood and mask moved in procession past us and around the hall. Each one whether man or woman, carried a cross with a red rose upon



A ROSICRUCIAN in the PROCESSIONAL RITUAL at the METROPOLITAN COLLEGE.

It lighted by electricity. At the head of the procession walked two men, one bearing a bowl of sacrificial blood and the other a skull. These were also illuminated by electricity.

"When the procession had paused near the top of the room we, the candidates were blindfolded and led before them. Then oaths were administered to us. I wish I could remember how these were phrased, but I do not. They were long and we were asked to repeat them in sections, and all I recollect is that the oaths were very weird

and awful. The principal oath was couched in quaint language, which we were told came down from the fourteenth century. The last oath of the series was that we would never reveal the secrets of the order or exhibit to an outsider any of the literature of the Rosicrucians.

"The folds were then removed from our eyes and we were given seats in a circle while initiates gave exhibitions of magic to prove what powers can be gained by a diligent student."

"Throughout this exhibition the audito-

Member Who 'Resigned' Tells of Attempts to Make Her Pay Penalty for Withdrawing From the Order

rum remained dimly lighted, but the altar with the cross and rose shone brilliantly.

"In the circle in which I sat to witness whatever marvels might be vouchsafed there were, I think, about twenty-four persons, new members and we three candidates. In our midst stood an initiate of Tibet with his feet resting on the bare floor. We could see him dimly and he gradually faded from view as if he sank into the floor. As soon as he had completely disappeared from our circle his voice was heard from the altar, and turning our eyes there we saw him standing in front of the cross.

"This seemed wonderful but it did not content the male seeker, who asked for further miracles, and his request was echoed by several voices. The initiate agreed to produce a dozen fresh roses with the dew on them and cause them to fall from the air in our midst. Apparently he did this. The roses fell one by one in the midst of the circle, each one wet with dew, as if freshly plucked. The season was winter and the initiate stood far removed from us, near the altar. Following this the initiate continued further in the way of magic was done, and to repeated requests for more the adept frankly said they were exhausted."

Resignation Carries Penalty.

"I went to one or two classes after this general meeting, but I decided that I did not care to carry out my plan to become an adept member and asked to be permitted to resign. The secretary of Metropolitan College, who is the wife of a dealer in secret society equipment in Maiden lane, replied to my request that I could be allowed to resign only by paying into the society a sum equal to one-tenth of my income and by returning all literature that I had borrowed or purchased. I have done neither and have received many letters from officers and adepts which are fairly threatening in their nature. It has come to my knowledge since trying to free myself from any connection with the Rosicrucians that another aspirant in endeavoring to break with the society had an even more unhappy experience than mine."

"Our House of the Holy Ghost" is the veiled admission of the Society of Rosicrucians, though a hundred thousand men should have looked upon it, is yet doomed to remain untouched, imperturbable, out of sight, and unrevealed to the whole godless world forever."

As if in agreement with this desired mystery the beginnings of the Society of the Rosy Cross are difficult to find in history. That it was founded by one Christian Rosencrantz, a German mystic who dwelt for a time in India and Egypt and claimed to have absorbed their secret wisdom, is vehemently denied, and so is the statement that the name of the secret order is derived from his cognomen; Lewis denies that it was established in Germany by him or by Andrea Valentine or by Martin Luther. Claims of its foundation by all of these are made by different authors seeking the fountain head.

Lewis tells of a seer named Arnaud who had heard of a wonderful society in Egypt which held the key to all science and all art. At the instance of Charlesmagne Arnaud went to Thebes in 778 A. D. returned to France six years later and established the first Rosicrucian lodge. The place was Toulouse and the year 894.

From that start we hear of it all over Europe as it pursued its course with the various tinctures of differing material, national habit and custom, but never definitely.

From the beginning the society pretended

to transmute metals, to prolong life, to possess knowledge of what was occurring in distant places and to foretell the future. Vaughan, who planted it in America, "lost" the Rosicrucian stone in order, he said, "that it might sink into the soil and fertilize the land with the thought and spirit of Rosicrucianism."

Although known to the world as Brothers of the Rosy Cross, a more exact etymology is derived from ros (dew) and rosa (rose). Dew was considered by the ancients as the most powerful solvent of gold and the cross in alchemy is the synonym of light. In 1638 a bit of doggerel fixed its mission thus:

"For what we do presage is not in gross, For we are brothers of the Rosicrucian: We have the Mason word and second sight Things for to come we can fortell aright."

Some of the ancient books of the society may be seen, according to a statement made by the head of the order here, in our public library, but only in a private place, where by special privilege I may show them for the edification of true adepts. These books are rudely bound, printed on papyrus and leather; some of the leaves are crumbling from very age."

More modern writings are titled like the following: "Astrological Letters," "Death and the Life in Purgatory," "Life and Activity in Heaven," "Birth, a Fourfold Event," "Astronomical Allegories of the Bible," etc.

These books and others like "Continuity of Life, a Cosmic Truth," by Prof. W. M. Lockwood, "Beyond the Borderline of Life," by Gustavus Myers, may be had by addressing the publishers and booksellers to the S. R. I. A., who are at 45 John street, New York, but other books intended for students and postulates are given out mysteriously at the "college," and all are warned not to permit an outsider to see them. To do so is to commit a crime by making the Rosicrucian secrets common.

The Mercury is the official organ of "Metropolitan College" and is issued semi-monthly. It gives the calendar for the month, a biography of some illustrious initiate and other innumerable matter. A book of "Principles and Practice for Rosicrucians" is issued for neophytes. It was written for the fraternity by "Khef." Another book cherished by seekers is "The Landmarks of the Most Holy Order of the Golden and Rosy Cross, and the Constitution of the Societas Rosicruciana in America," to which are appended the By-Laws of Metropolitan College S. R. I. A.

Prayer of the Rosicrucian.

Here is the prayer of the Rosicrucian which he is expected to repeat at least three times daily "in a slow, forceful and intense manner":

"Great Central Flame: thee we venerate, thee we adore, thee we invoke: not as a person but as Essence, Power, wisdom, Light and Life incarnate. Be with us in this and all laudable undertakings. "Invisible Fraters of the Rosy Cross: Let your guidance be manifest through counsel of the Worshipful Adept in this and all future convocations."

To all the secret publications from which the above data were drawn is appended this "Allegation":

"Metropolitan College S. R. I. A. acknowledges allegiance to the magi and officers of the high council of the Societas Rosicruciana in America as the sovereign source of the Rosicrucian art in the United States of America. The house of the S. R. I. A. is at present situated in the city of New York."

Catholic Charities Preparing to Americanize Expected Hosts of Immigrants

More than a score of voices, foreign in accent, a bit strange but enunciating clearly, joined in singing all four stanzas of "America. They sang as though they knew the meaning of the words and appreciated their significance. They sang as though inspired. Perhaps they were, since the singers were Polish men who have long known the word liberty, but never knew its meaning until they came to America and were taught by the pastor of their church what America might and could mean to them."

The foregoing statement is a quotation from the official report of a special survey commission for the Archdiocese of New York, submitted to Archbishop Hayes. It is cited as an example of the Catholic charities of the Archdiocese of New York hope to extend into every foreign parish in the Archdiocese.

The singing of "America," the salute to the flag by a group of Polish men, is a weekly occurrence in the schoolroom of St. Joseph's parish.

In this parish of the Archdiocese of New York the population is almost exclusively Polish, yet more than fifty per cent. of the adults are naturalized Americans, more than half of the remainder have their first citizenship papers, and the few who do not know English are attending night classes where they learn the language, the elements of American citizenship and the significance of the "Star Spangled Banner" and "America." The importance of the role being played by the Catholic Church in the work of Americanization can be seen in these figures. During the last period of active immigration, preceding the war, the bulk of immigrants came from Latin Europe, especially Italy and Poland. Of these, ninety per cent. to ninety-five per cent. are Catholics, and as soon as they settle in a community they and their families attend a Catholic Church. For them the pastor becomes the leader and guide, not merely in things spiritual but also in the solution of their practical problems.

A vast campaign of Americanization has been mapped out by experts under Archbishop Patrick J. Hayes, which will be carried out as a part of the Catholic charities of the Archdiocese of New York now being organized.

Men in official positions, especially in the immigration service, have recognized the importance of Italian Americanization with much work. The chief examiner of the United States Bureau of Naturalization in New York city, Merton A. Sturges, said:

"I'm not a Catholic, but without reserve I am willing to go on record as saying that more actual results have been achieved by the Catholics in this educational work of making citizens of foreigners than by any other body of which I am conversant."

"In the foreign districts the priests are

Educational Work Along Lines That Have Proved So Successful Among Poles and Italians Will Be Expanded to Embrace Entire Archdiocese—Women Taught in Home Circles

often of foreign descent; they know both the language of the immigrant and English; they gain the confidence of the foreigner and tell him by degrees the benefits to be derived by truly adopting this new country as their own. In many cases the priests coach them in their lessons, tell them how to make out their papers, and help them in every step. It is a splendid instance of constructive, patriotic social work. I hope they keep it up and extend it, and I am entirely in accord with the Archbishop's plans in this matter."

Father Sgubinski accomplishes his ends in an interesting way. He has a card filed for every family, with a record of the citizenship of the father, when naturalized, when first papers were taken out and when it is time to apply for the second papers. In his parish there are about four hundred votes polled at every election. The number of adults not citizens and without their first papers is less than four per cent. These people take their duties as citizens seriously. They are taught

that the right to vote is both a duty and a privilege which should not be neglected. For the men of the parish who do not know English Father Sgubinski has organized an evening course of lessons. From 7:30 to 9 o'clock on four nights a week about thirty men gather in the parochial school, sit at the desks their children occupy in the daytime and struggle to learn the language of the country they want to adopt. It isn't easy. Many of the men are past fifty; few are younger than twenty-five; they have toiled hard all day at heavy manual labor; they are weary physically and their minds are not alert. Still they come and learn.

The members of a class which began in November, 1919, can now, in April, 1920, read and write elementary sentences in English. This is progress indeed when one considers that some of them could not even read and write their own language. They know the words and music of "America,"

and some of them know the four stanzas by heart. They have read in class "Civics for Americans in the Making," and parts of "English for Coming Citizens." The superintendent of schools supplies the teacher, the church provides the classroom and pays for the heat, light and incidental expenses. The teacher, Miss Mary Farrell, knows no Polish, therefore the class is conducted entirely in English.

The success of this venture in English is attributed in part by Father Sgubinski to the fact that it is a church undertaking. "The Board of Education has started night schools for teaching foreigners," said Father Sgubinski, "but it is almost impossible to induce these men to attend. They are shy, bashful, afraid to appear ridiculous before strangers. They come to our school because they know they will be among friends. The class is held in the parochial school, which they feel is their own, for it was built from their own contributions."

Home circles for the women have been organized in the same parish, but no classes have been held as yet because of the lack of teachers. The home circles are so planned that five women living in the same neighborhood would meet several afternoons a week at the house of one member, and there a visiting teacher would instruct them in English. All pastors agree on this point—that it is much easier to bring the teacher to the home than the mother to the teacher. Without the cooperation of the boards of education this cannot be done extensively.

In the Italian Catholic centres this lack of teachers is felt more keenly than elsewhere. Many of the Italians are illiterate. They must be taught not merely English, but the elements of reading and writing. Several American pastors of Italian descent are

teaching English to small groups, but these are necessarily limited. In an Italian district near the East River and Thirty-third street Father Congedo, pastor of the Church of the Sacred Heart, has a small group of adults which he himself instructs in the evening.

"The Italians are willing to learn, but we have not yet enough facilities," Father Congedo said.

In many of the foreign districts there are a number of children who come to this country when they are about 10 or 12, and it is difficult for them to go to the public schools in those districts, for none of them have classes for these embryo citizens where they are taught English. During the war the need for English classes for children was not felt because immigration was at a standstill. With the arrival of the new tide of immigrants from southern Europe this problem will have to be met. The parents, most of them Catholic, will want to send their children to school, but these children cannot be put in classes with other children. They must first be taught the language of their country.



AN AMERICANIZATION CLASS, FATHER SGUBINSKI PRESIDING

Paper Made of Cotton Waste

EVEN in the days of an acute print paper shortage, it is a far cry from cotton to paper, but the Forest Products Laboratory of the University of Wisconsin, after long experiment, has succeeded in turning out a high grade paper derived from waste cotton seed hulls. The new paper is extremely fine in texture, excellent for bond and book use and is difficult to tear.

During the years of the war when conservation was the watchword in industry the laboratory took a prominent part in the movement and devoted its resources, time and study to means of lessening the annual consumption of the natural products of the country, especially those devoted to war uses. When the war was ended and the country returned to the arts of peace, the laboratory in turn devoted itself to aiding in the new problems of the day. The shortage in news print paper came and the cry was heard from ocean to ocean. The laboratory began experimenting in waste materials in the hope of finding a new process for the manufacture of print paper.

Cotton seed hulls came to the attention of the men conducting the tests. It appears that in the ginning of cotton some fibrous matter is left on the hulls of the seeds and it is impossible to remove it. Combined with the hulls the two form the basis for the manufacture of a wood pulp. Then followed the constant experiments and finally the new paper was produced and pronounced of a quality suitable for the highest grade uses.

Not only has the new formula assisted in obtaining a new supply of pulp for the manufacture of paper, but it also has given to the United States Government a means for the disposal of 700,000,000 pounds of cotton linters, which were acquired during the war for the manufacture of explosives. Since explosives no longer are needed—at least not on the scale as when battles were a daily feature in the life of Europe—the Government found itself with this large supply of left over material. Its utilization, according to the Forest Products Laboratory, in paper manufacture is of great commercial importance.

So far as is known there was no means for the utilization of the Government supply of linters with the possible exception as a cattle food. This was unsatisfactory because of the preponderance of the fibrous matter in the hulls and the slight nourishment in the entire cotton seed.

At first his hostess wondered how he managed it, but soon she discovered that his body was his trunk, and that instead of putting his clothes into a trunk, he put his trunk into his clothes.

Wardrobe Mystery Solved

A CHINESE Government representative who was new to American ways came to the home of an eminent New York banker for a week's visit. It was winter, but he came without baggage, and yet every day he appeared at dinner with a change of garments.